

# **MOUNTAIN LIFE & WORK**

**THE ART OF STORY TELLING**

**Mary Gould Davis**

**COMPETE OR COMPLETE?**

**Rev. William L. Huntington**

**LIKE MEAT LOVES SALT**

**Richard Chase**

**FALL 1942  
VOLUME XXIV  
NUMBER 3**

# mountain life and work

ORGAN OF THE COUNCIL OF SOUTHERN MOUNTAIN WORKERS

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# •MOUNTAIN LIFE AND WORK

VOLUME XXIV

FALL, 1948

NUMBER 3

## *Compete Or Complete*

THE REV. WILLIAM L. HUNTSMAN

*Editor's note: This talk introduced a discussion among workers of the staffs of the schools comprising the "Kentucky District of the Council of Southern Mountain Workers." We hope we may have articles or letters reflecting the thinking of our readers on this subject.)*

I stand before you as an inquirer whose talents, as limited as they are, have been consecrated to the mountain people. I have, in the short time I have lived in Kentucky, come to admire the character, integrity and worth-whileness of these people. It is because of this respect for them I dare speak.

What is our stay and drive in our work here in the mountains? I think I speak for all with these three statements: God never wastes anything! God has a plan! Sometime this plan will be worked out! It is contrary to wisdom to take a wonderful people, and bury them away from all influences of advancement for a hundred years, just as a whim. Our mountain forefathers were shut away to preserve and to deepen and develop certain characteristics necessary for some future need. We have been called now, to bring these characteristics up to the place were they can meet "Today" and its problems and prepare these people for that task, whatever it may be. From the looks of the world situation, I'd say—we need a Moses to lead us to the promised land of peace! Dare I prophecy that out of this chosen people made ready, perhaps, by some agency represented here in this room, God may have selected the Moses for whom the world cries out! Study, think, and let your mind try to fathom His plans, and I believe you will bow in reverence and awe before the depth of our responsibility.

You who know rose culture know that for hardy, healthy roses one never grows them on rose roots. By budding, the rose is grafted on to a

stronger, healthier root system of some other shrub. May that healthy strong life-giving shrub be our mountain people; from which the graft of our work may grow into that beautiful world-longed-for saviour. With this awesome thought in mind, let us look into our subject.

We are here to bring these people to an equality with the progress which has been made by those in other parts of our country. They have been shut off, left behind, and become self-sufficient through the lack of the knowledge of the advancement of others. They have been unaware of the progress of science, commerce, manufacturing, living conditions, farm procedures for over a hundred years, nay nearer two hundred. It is our task to bring these changes to their use. We have brought reading, writing, arithmetic, and new methods to them as well as the increased knowledge of the contents and application of Christ's purpose, but the task has not been completed. For over 50 years we have worked diligently, and, in spite of human limitations, effectively because of God's help. Roads, electricity, schools, organized churches, scientific farming, better housing, health and sanitation can be entirely, or in a large part, credited to our efforts in the various areas in which we have worked.

Agencies from state and nation and commercial organizations have gradually taken over many of our pioneering efforts. County and state education has developed rapidly. Health departments, with preventative medicine and high habit standards, have rightfully found their place and are rapidly nudging us on to other work. County and national farm agencies are bringing tested seeds, improved methods, cooperative agencies into the areas in a far broader way than we could possibly do. These aids are tremendous and welcome.

During the last few years, have we lost the vision; or has it only been temporarily beclouded? For, if to help our mountain people to equality, means to continue a chosen type of work to the

Mr. Huntsman is the business manager and buyer for Annville Institute, Annville, Kentucky.

point of *competition* with local or state agencies, then we are betraying the vision of those who have preceded us.

One theorem from which we can start is that scientific and technological education has far outstripped social and ethical education, and this has resulted in the world tension that now exists. People just don't know how to live in our new world!

This theorem presents the corollary: people in our areas have been "scientized" and "technologized" (to coin new words) faster than they have been taught to live. This has mainly been caused by the un-balancing of a planned program, by the state and national agencies which have flooded into the newly opened areas. They have not emphasized "just plain living." Perhaps it is not true in your county, but it is in ours. An example: I saw an electric clock sitting on the mantle of a fireplace three years ago, at least two miles from the nearest power line. The house was carton covered inside. It was a two-room boxed and unpainted cabin with a plank floor. The front yard was swept clear of grass, weeds, and shrubs, and chickens roosted on the front porch. The children were poorly dressed and had impetaigo. That clock is mute evidence of my theory.

Another theorem which must be considered is that a good academic education seeks an avenue of expression. This also presents a corollary: our educated youth are leaving our counties for jobs in cities and industries. This means that what we are teaching them, with the idea of helping our county, is being transported to areas where our teaching is wasted, as far as county or local betterment is concerned. Our most valuable export is our educated youth.

There are other theorems I might name, but you have enough to grasp my thought. To put the whole thing bluntly, are we *completing* the task our predecessors and pioneers in reclamation started? Or are we *competing* for the satisfaction of individual lives made better able to take a lucrative place in the world? Are we smug over our ability to succeed? Are those staying in our localities prepared to live and teach living-standards when they finish our schools, or are they reverting? Here I hasten to say that some are fine examples of what our schools have done. They are the product of past work. But how about our

graduates of today—or ten years from now? We can't live for today in our work; we're making citizens for tomorrow.

Now, from another angle: we may be able to *compete* with state and county boards today, but what of five or ten years from today, when the vast resources of our state and nation are turned more and more to the backward areas? If the next ten years bring the educational strides of the last, our supporting agencies won't be able to follow. We'll be left empty shells of former grandeur and success.

We all realize that our High Schools must conform to the minimum standards of the state. Our rooms must be acceptable. Our teaching force must have the accredited minimum. Our libraries must be sufficient; our textbooks must be approved; and our curriculum must contain the correct credits which are demanded.

But when we have done that, what are we doing? Are we figuratively leaping for joy that "every graduate is going on to college next year," feeling that at last we have reached the summit of success; even though, down in our hearts, we know that half that number has no right to go to college; will not stick through a college course; and are wasting valuable years of life in the experiment? I can feel the hair rising on the back of the necks of some before me that I dare express such blasphemy against higher education.

Have our pupils all taken the college tests at the close of our semester that they may not be bothered with them next fall at college entrance, regardless of the fact that these tests may not at all find out the ability of our pupils to live in their own locality? Personality and locality needs, and God-given particular abilities are disregarded; our pupils "meet the standard." County and state high schools are created for this purpose, but need we be? In fact, were we? Are we true to our desire to help the mountain people to find life by this method?

Where does living come in this set-up? "Through economics, sociology, agriculture," you reply. But are national standards to be judges of local needs of a people still behind, in spite of our work and of the rapid advances made by the state? I feel the graduates of our schools, if they have followed

the work outlined just above, have had created between them and their homes, loved ones and immediate communities, a great gulf. This may be insurmountable to those at home, and only conquered by our graduates by almost complete reversion and building over again the hard way. Or it may be by a cold attitude of superiority if they return at all. For, standardized theory and present local attainment are not commensurate! "Radical", I hear you say? Perhaps, but let's leave foregone conclusion, conventional theory, expert's advice aside and get into the realm of original thinking. We may together, arrive back where we stand now. We may not, but at least we will have arrived there by our own thinking.

Solid geometry, advanced algebra, chemistry, advanced typing and stenography may hold the attention of some of our pupils. Probably these will be of great use to them. I will not gainsay that. But our county schools can teach these. Some of our schools are acting as county schools. I wonder if many of us do not take the easy way and use prepared curricula, attractive courses, satisfaction gained by state standard attainments—rather than the harder way—of finding the needs of the families of our communities, starting there, and teaching to satisfy those needs.

I realize that any departure from college preparation will drive some pupils away from our schools. I realize that this means we've got to go out to get boys and girls who want help to enable them to live in their own community, pupils who do not want to go to college and are not even sure they want to go to high school. We've got to go after them—give them what they need—and create a desire in them to go back home and help to raise the standard of living, farming and praying there. A substitute plan may not be as flashy, not as easy, not as self-satisfying in a superficial way, but far more satisfying is the real sense of the word. word.

This brings us to another challenge. Do we dare report to our supporting agencies a smaller enrollment, should we depart from a *competing* program? There will be a noticeable drop at first for any school that might make such a change. Have we the conviction to make the explanation satisfying? For unless such a change is brought about by a deep, inner conviction that God wants us to

do it, we'd far better go on till the change is forced on us, or we are driven out of existence. But—and I emphasize this strongly—I feel we must stop *competing*; and *complete* the original task or we will be forced out of existence. Dare we go to our county school boards and say "send us the pupils who want to learn and live, but who are not college material—and we'll advise our college material pupils to go to your schools?" That's really a test, but it is the way to go. It will command respect, cooperation and understanding; instead of developing animosity and jealousy up to the time the tables are turned and disdain and "I told you so" become the attitudes.

Another side to the question arises. Shall we do away with our dormitories and the opportunity for personal contact, example and constant atmosphere, to take only day pupils who are brought from their home atmosphere into the artificial and different surroundings of the school and the contact with other types of life-backgrounds? In favor: these pupils, helping at home while getting their education, take our teaching home each night, instead of once a month, or at the end of the semester. A day-pupil school reduces the problems of long hours and nervous drain on the part of teachers.

Against doing away with dormitories: we know that it deprives us of the best time of teaching life—by living. When classroom atmosphere is gone, recreation and relaxation begin, and there the human personalities may be smoothed, moulded, and guided. The answer to this particular point will, to a certain extent, be tempered by our motive, and the real underlying test is this: is our task the growth of children or teaching a curriculum?

I would propose throwing "college-entrance" aims to the winds, for the most part, and concentrate on "life-entrance" instead. I would teach the minimum state requirements for High School credit for the pupil's sake, but I would relate these subjects to life situations to the greatest possible extent. Work program for work's sake should be done away with as far as possible. Some who must work to earn education, should have the opportunity at a decent wage, but all should work in the laboratories of the courses provided.

Some of the courses could be: two years of Bible, one of New Testament backgrounds, and one of Old Testament backgrounds. One year of Bible teaching methods for Sunday School classes, both at school and in outlying areas, could be taught by the senior year pupils for their laboratory work. This would push adults and school teachers out of the class leadership and superintendent jobs. They then would act as advisors in the work with a teacher-training class as an adjunct going on during the week.

Agriculture could be taught at the same time as English, arithmetic, sociology, and sanitation with the heads of those departments checking and marking their end of the work while the agriculture teacher develops his courses in soils, gardening, fertilizing, contour plowing, rotation of crops, animal husbandry, dairying, planting and harvesting, which of course would make up the curriculum. Under this plan, a paper on diseases of cows, for instance, would be graded for agriculture by the agriculture teacher and for English by the English teacher, etc.

The boys who choose handwork could build a modern, full-sized three or four room house on skids; planned by the home economics class in detail to the last drape and light plug; drawn by the mechanical drawing and architecture class; erected by the carpentry class; wired by the electrical groups; plumbed by the sanitation group, etc. Arithmetic, home economics, and English, in addition to the crafts would thus be taught while an attractive interesting piece of construction is the *modus operandi*. The home so built could be skidded off to a nearby foundation after an auction in the community, if a pupil does not want to buy it. Another good home in your neighborhood. Careful now! Let's think positively first, and negatively after all possibility is exhausted.

Home economics should be taught in the light of a mountain home, in small enough units for personal work. For instance, we must face the fact that ready-made clothing is more generally used than home-made, and guide our teaching more to make-over and adjusting. Buying of materials and food should be emphasized from the mountain standpoint. Babies and children's clothing should become a definite part of the curriculum, facing an almost sure future. Sociology,

health, arithmetic, budgets, English, all are involved in a very practical way.

Personal care and habits, fundamental home nursing, child care, and home sanitation, physiology and family life all should be developed—bringing in sociology and English as well as health.

As an example, one of the reasons for the political and labor unrest in our mountains is the lack of local and community history. We teach American History, but, except for a general allusion to the past grandeur of the "Bloody State" with its heroes, we isolate our region from the rest of the world. How we got this way; our local immediate hopes; our county officers and their duties; and the duties of local citizens, are, in most schools, lightly passed over for more general duties of the Vice-president in 1919 and the Secretary of the Interior under Lincoln. Civics and history can be beautifully interwoven by one who would be willing to take field trips to the county court house; assist as door keeper, etc. at elections; be present at trials and public meetings; and glorify the privilege the pupil has in becoming a citizen in his or her own community. Then create a similar government on the campus—in detail as complete as conditions will permit.

I have opened this question for thinking, I believe, and that is what I was supposed to do. I have aroused itching tongues, this I can see by looking around. Questions, objections, criticisms, favorable and otherwise, are laboring to be born. But before we let this thing loose, let's think back a bit.

We're here to lift the mountain people to an equality with progressive civilization in the rest of the country.

Education has attracted so much attention that county schools are fast catching up with the best we can give in competition, and will soon pass us.

Our educated boys and girls are not going back to the communities to raise the standard of living to the degree they should.

We are meeting standard college tests and requirements, but in a very real sense, we are not preparing our boys and girls for living in the Kentucky hills.

What are we to do about it? Compete or complete?

## *The Art Of Storytelling*

MARY GOULD DAVIS

Storytelling is the oldest of the arts. Probably before primitive man took a stick and scratched a picture in the sand, he had told an incident or an idea in the form of a story. Storytelling is one of man's natural means of self-expression. It preserves for future generations the stored up wisdom and humor and beauty of the past. It breaks down the barriers of different races and faiths, language and customs and welds the listeners together in a shared experience. Just as the exposition of any art requires self-evaluation and self-discipline so the storyteller must define his objective and school himself to attain it. All recorded literature is his province. He must choose wisely because through his interpretation the story may reach for the first time the mind of his listener. His voice, his attitude, his power to create drama, his humor—if the story has humor—are the mediums through which a story that has stood the test of time reaches a mind of today and is forever held in its consciousness. It is the *choice* of a story that largely determines its success. An inexperienced storyteller can make a really good story a delight to his listeners. A very experienced storyteller may, when he tells a worthless story, be pleasing at the time, but he, and the story, will soon be forgotten.

One has only to consider the folktales to know that this is true. They have lived for centuries, not through books but through the spoken word—remembered and passed on from one generation to another. Great events that have shaken the world have left them untouched. They have lived through war and revolution, through translation from one language to another, through changing concepts of education where, in some phases, they have been abused and even condemned. But they go serenely on. Jack the Giant-Killer was born in Wales, centuries ago. Today he lives in the Great Smokey Mountains as an ordinary mountain boy; but he has the same qualities

of daring and humor and courage that distinguished his Welsh ancestor. The appealing, glamorous story of Cinderella appears in the folklore of thirty-seven countries. We can tell it as the American Indians do, calling it "The Turkey Girl" or we can give it the poet's version—the lovely wording and atmosphere of Walter De La Mare's "Told Again." We can tell it as simply and crudely as a very inexperienced storyteller would tell it, or we can bring to it all the subtlety and nuance that years of study and experience have given us. These basic tales that have lived through centuries of history have the same value to children of today as they had in the primitive world. To a child they place right and wrong, good and evil in their proper perspective. The hero of a folktale always fights for a righteous cause. He conquers evil in the shape of a dragon or a witch, a giant or a troll through his courage and his intelligence. He does not, like the heroes of the comics, use modern tricks and inventions. He depends on his wits, his unfailing courage and the rightness of his cause. His motive is always clear as crystal. He always wins in the end. The children listen, share wholeheartedly his trials and his ultimate success—and are satisfied. It makes no difference to them what country gave him birth. In our struggle for unity and understanding in a complex world the folktale is one of our "common denominators." It is universal in its objective and in its conclusion. It, like music, knows no national barriers.

What makes a good storyteller? First, the ability to select a good story from a wide repertoire and a wider knowledge and an utter faith in its power to catch and hold the interest of the listeners. Secondly, the power, consciously developed, to make the tale a miniature drama, complete in its detail, smooth in its continuity, varied in its inflection. There are, of course, storytellers who are "born and not made." Just as there are people in all the arts who brought with them into this world a creative gift. But, of all the arts, the art of the storyteller is the simplest and the most natural. It can be cultivated where it does not already exist. It requires patience, faith and free-

(Continued on page 29)

Miss Davis was Supervisor of Storytelling in the New York Public Library from 1922-1945; Instructor in folklore and storytelling at Columbia University 1935 to date; Instructor in literature for children at The Child Education Foundation 1944 to date; Editor of Books for Young People, *The Saturday Review of Literature* 1943 to date. She has also compiled two books for storytellers and translated others.



## Return

MAY JUSTICE

No-End Hollow goes uphill and down.  
Uphill it follows the mountain  
On and on till it loses its way  
Beyond Near-Side-And-Far.  
Downhill it runs a roundabout way  
Between the creek and the valley  
Till it comes to a clearing among the trees—  
And this is Glowrie Glen.

Once a pioneer family  
Who were seeking to better their fortunes  
Came to this lonesome dimple of land  
In the crook of the mountain's arm.  
A cradle of rest it seemed to them  
After the wearisome journey.  
"Here," they said, "is our stay place,  
Here is our home."

And here after over a hundred years  
The house which they built is standing.  
A double-pen cabin with a dog-trot  
Running between the rooms.  
The gray log walls stand straight and strong  
Between two sturdy chimneys still on sentry duty.  
The window holes in the walls stare out with a  
stolid look at curious trespassers.  
A ragged rosebush stands on guard against the  
grim, gray door.

House of my fathers, let me in!  
I am no child of strangers,  
I am no daughter of outlanders,  
I am no alien one.  
Here I have come to rest  
After my world wandering,  
Here is my stay-place,  
Here my heart's home!

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Adapted from *The House In No-End Hollow* by permission of Doubleday & Company.

May Justus needs no introduction to the readers of *Mountain Life and Work*. She has permitted us to print several of her stories and poems over the years.

## Some Observation On The Work Of The Private Secondary Schools In The Southern Mountains

HOWARD A. DAWSON

The Southern Mountain Region is sometimes referred to as America's economic problem No. 1. Certainly when the facts as to the economic status of the people are considered the conclusion is inescapable that this region faces some grave economic problems, especially with respect to providing adequate educational opportunities for children and youth. In ordinary times this region has only about 10 percent of the national income, but at all times about 25 percent of the Nation's children of school age. These figures are for both rural and urban areas in the region. When the rural-farm areas are considered alone we find that the area has only little more than 2 percent of the national income, but 14 percent of the Nation's children of school age. It is also quite significant that in this region for each \$1.00 per farm child, the non-farm areas have \$4.33 for each child of school age.

Under these circumstances, there is small wonder that the public schools, especially high schools, have experienced a much slower development than in other parts of the Nation. There simply have not been sufficient funds to finance adequate educational opportunities.

Private secondary schools of the Southern Mountain Region have arisen to meet a distinct need of the youth of that region for secondary opportunities for which neither the local communities nor the states for a good many years provided. During recent years, with increased state support of education, there has been an expansion of secondary school education. Nevertheless, even at the present time only about 50 percent of the rural-farm youth of high school age ever attend a high school in this region. Thus the needs for secondary school educational opportunities of all types are still very urgent.

Private secondary schools have in many respects stimulated an interest in high school education and

have led the people to seek various means of extending such opportunities to more and more youth.

Just as there has always been a need for private education of all types, and no doubt will continue to be in the future, the private secondary school has an unusual opportunity to offer an educational program closely related to the needs and experiences and the probable destination of the young people to whom the program is offered. Such a program can very well set the pace for publicly supported institutions.

In view of the economic status of the people of the Southern Mountains there is certainly a need for much more than merely making high school advantages available. The economic status of the farmer denies an opportunity to attend school to a great many worthy youth. The administrators and boards of private secondary schools should seek funds for the purpose of granting scholarships to worthy youth throughout the region. Furthermore, these leaders should also support state and national policies which will make funds available to youth solely on the basis of merit and ability.

We know that there is a direct relationship between the educational attainments of the people and a nation's wealth. Recently the Chamber of Commerce of the United States published a bulletin, "Education Steps Up Living Standards," that reveals that the level of all understanding and technical knowledge of all the people of a nation is an indispensable factor in national economic well-being. By comparison it is shown that some countries have great resources such as rich land, oil, minerals, low cost electric power, and good climate while at the same time they tolerate low standards of education and technical training and extremely high rates of illiteracy. Such countries, lacking the knowledge necessary to use these resources properly, have low income and extremely low standards of living. Other countries have poor soil, few minerals, no oil, inclement climate, a short growing season and poor sources of power,

Dr. Dawson is Director of Rural Service in the National Education Association, Washington, D. C. This article contains the highlights of an address delivered to the 1946 Conference of Southern Mountain Workers.

but high standards of education and technical training, illiteracy being practically nonexistent. Such countries have high incomes and high standards of living for practically everybody. "The lack of resources did not prevent the development of a high standard of living when the people had sufficient skill."

Within the United States the evidence is replete that high education and high income and standards of living go hand in hand. Average public school expenditures in Nevada for 1910, 1920, and 1930 were \$102 per pupil; in New York, \$83; in Indiana, \$62; in Tennessee, \$24; in Georgia, \$20; in Mississippi, \$21. Retail sales per capita in 1940 in Nevada were \$564; in New York, \$414; in Indiana, \$311; in Tennessee, \$208; in Georgia, \$200; in Mississippi, \$129. The number of telephones per 1000 population in Nevada was 175; in New York, 206; in Indiana, 145; in Tennessee, 79; in Georgia, 63; in Mississippi, 36. The circulation of 18 nationally known magazines per 1000 population in Nevada was 509; in New York, 300; in Indiana, 326; in Tennessee, 151; in Georgia, 133; in Mississippi, 104. During the present war the rejection of draftees because of lack of education per 100 men examined in Nevada was 1.3; in New York, 1.4; in Indiana, 3.1; in Tennessee, 9.1; in Georgia, 9.2; in Mississippi, 12.4.

Evidently education is an investment in people that pays enormous dividends in dollars and cents to say nothing of the cultural advantages of an educated people as contrasted with an uneducated people.

Enlightened national policy can do much to remove the economic shackles of rural America. The National Government through its programs such as the Tennessee Valley Authority, the Farm Security Administration, Rural Electrification, housing programs, Agricultural Extension Service, Federal aid for health and education can do much to create the opportunity for the rural people to help themselves. The states can do much through legislation and public appropriations to advance the economic status of their own people.

But fundamentally and always the crux of progress lies in the quality of the people working together for their own economic, social, and spiritual salvation. Education lies at the heart of the problem.

Education is the only sure road to self respect and freedom. The complications of the present-day culture demand that those who live in it must keep abreast of it, not only that they may survive individually but that they may not retard the advancement of the group through their inability to cooperate.

Economic progress without education is inconceivable. There are in the last analysis two fundamental factors in the creation of wealth—natural resources, and human labor and skill. A people, assuming that they live in a state of freedom and under a government that makes it its business to equalize as far as possible the conditions of opportunity in collective and individual activities, can, if they know enough and have the will to do so, conserve natural resources and make full and wise use of them but cannot do much to increase them. The one controllable factor in the creation of wealth is the improvement and creation of human knowledge, skill, and morale. Certainly wealth and well-being can be increased only as the knowledge, skill, physical fitness, and character of the people are fostered, improved, and increased. "Nations have grown rich and powerful in the absence of outstanding physical resources by developing their human resources. Others have remained poor and backward in the presence of unusual natural resources. A carefully administered system of education significantly increased the intelligence and efficiency of labor." Education is the *sine quo non* of economic prosperity.

Federal programs have in recent years been concerned with the improvement of the economic status of the less privileged people. The Farm Security Administration has tried, and rightly so, to eliminate to some degree the presence of farm tenancy and to raise the standard of living of the tenants. Billions have been spent for relief. But without education, the solution of such problems is impossible. In the last analysis the people involved must be capable of self-help.

But it is not sufficient merely to have schools available and all of the children attending them. The kind and character of the instructional program are equally as important. The school must be more than an institution for training children in subject matter that will enable them to climb

the educational ladder to higher academic levels. It must be an institution whose program is indigenous to the needs of the pupils and to the community it serves. The broad social and economic goals of education are important to be sure, but they can be made real only in terms of the situation and needs of the children affected.

The task of modern education is to adapt instruction to the abilities and capacities of pupils, to build on the environment in which they live, and to extend and enrich that environment. Accordingly, much of the content of a rural education program must be taken from and adapted to the environment. This idea does not mean that pupils are to be restricted in their learning to the factors in the environment in which they live, but it does mean that the content of the school must be in a language and in terms of experiences that have meaning to the children affected. The major purpose of education for rural children and youth is not the mere imparting of literacy and a regimen of certain essential knowledge and information, important as that is; it is to achieve and sustain a desirable level of cultural, ethical and economic living. This point of view requires, on the one hand, a knowledge and understanding of the community environment where the school operates, and on the other hand, a comprehension of ideals and standards of community environment.

A major problem of rural education is that of

adopting instructional programs and procedures that will best contribute to a satisfactory way of individual and community living in rural areas. Ways and means should be devised and utilized for developing the abilities and attitudes needed by American citizens in taking their place in world affairs, in national affairs, and in regional and local affairs; for developing an understanding and an evaluation of the rural environment; for creating a desire to conserve the characteristics and forces of rural life that are of value; for teaching the knowledge and skills needed to utilize technological instruments that will contribute to better rural living; and for discovering and coping with social and economic conditions affecting the lives of rural people.

Content materials and instructional activities calculated to give information about the problems of greatest importance to rural people and to give pupils in rural schools first-hand opportunity to deal with them and to participate in their solution should find their way into rural schools throughout the Nation. It is not advocated that new courses in these special problems be organized. It is advocated that an awareness and an understanding of them should be a part of the equipment of all teachers of rural children and youth, and that all teachers should seek and utilize opportunities to enable pupils to understand and solve, to some degree at least, these major social and economic problems that so vitally affect their lives.



## Like Meat Loves Salt

RICHARD CHASE

One time — back in Old England hit must'a been, 'cause we ain't never had ar' King in this country — there was a very old King and he had three daughters. And one day he asked 'em what would they like for him to buy 'em in town. The girls were plannin' on goin' to a dance that night so the first one she told him she wanted a dark-flashing green dress; the second one asked for a bright-flashing red dress; and then the youngest (the King loved her better'n the others) said that she wanted a dress that was solid white.

The old King got on his horse and went on to

town and got the three dresses; and on the way back a bough of maple hit his hat. He reached up and broke it off; and when he looked at it, it was full of white roses. Well, he came on in home and got back on his throne and called his oldest girl. When she came in he asked her, says, "How much do you love me?"

"Oh", she says, "I love you more than life."

So he put a white rose on her green dress and gave it to her; and she took it and went to get fixed up to go to that dance. Then he called his next-oldest girl and asked her how much did she

love him.

"Why," she says, "I love you more than I can tell ye."

So he put a white rose on her red dress and she took it and went on to get fixed up to go to that dance. Then he called his youngest girl and says, "Now you tell me — how much do you love your old daddy?"

She thought a minute then told him, "I love you like meat loves salt."

"Is that your answer?" he asked her, real mad-like.

"Yes," she says, "I love you as much as my duty will let me, and that's the dyin' truth."

That made him even madder, so he hid her dress; and then he had her locked up in a high tower on the prairies; never let her see anybody, except one old woman to get her water and cook for her.

And she was sittin' in the window one day combin' her hair and lettin' the tears fall — and the Duke of England rode by and looked up there and saw her. A grapevine ran up the tower right to that window; so the Duke of England he climbed up and got the girl out, and took her across the ocean and married her.

Well, the two other girls had got married and gone off with their husbands; and the old King got lonesome, so one day he went to live with his oldest daughter. She greeted him well, but he hadn't been there more'n a few days when she told him, says, "You'll have to do without your servants. There's not enough room here for 'em." And she sent 'em off — all but two. So then the old King went to stay with his next-oldest daughter. She fired his last two servants and put him in the stable to sleep. Then he knew that his two

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Richard Chase's most recent book is *The Grandfather Tales*, a compilation of stories handed down from past generations. Other publications are *Old Songs and Singing Games* and *The Jack Tales*.

oldest daughters didn't love him, so he went on off by himself.

Then the two girls' husbands they started raisin' war on the Duke of England, and fin'ly the Duke brought his army across the ocean; and they all started fighting. The youngest girl she had come with the Duke and they went out walkin' in the country one day, and they found the old King a-wanderin' around crazy. He'd done made himself a crown out of briars, and he didn't know his youngest girl when she came up to him. She and the Duke took him with 'em, and they went on across the country, and directly they saw the two oldest girls caught in a thornbush and just a-screamin'.

The youngest asked 'em, says, "What are you doin' in that thornbush?"

"Our husbands put us in here."

"Good enough for ye!!" said the old King.

Well, the Duke he won the war, and then they took the old King with 'em back across the water. And one day the girl told the cook not to put any salt in the meat. So when the King started eatin' his dinner he said the meat didn't taste right. His daughter brought him a dish of salt; didn't say a word, just stood there. Then the old King knew her, and he cried and asked her would she forgive him a hundred times over. So he got his mind back again; and then he sent a servant across the water to get that white dress where he'd hidden it, and when he gave it to his youngest daughter it had a bough of white roses on it — and the roses were just as fresh as if they'd been picked that very day.

The other two daughters' husbands had been killed in the war and after a while they came across the water and begged for mercy. So the youngest she took 'em in and they went to work in the kitchen—and from then on they all lived happy.

## Time Marches On In The Hinterlands

MARGARET MOTTER

Upon a return to the mountain area after an absence of some years, I have been frequently asked what differences I have observed; and I have been inclined to think that the present picture is a far cry from Bryant's idea of "the hills, rock-ribbed and ancient as the sun!" True, the mountains have always given a sense of security, strength, and stability to those of us who have lived under their protecting shadow, though in former years, especially in the sections far from highways and cities, we were at times aware of a feeling of isolation and loneliness. But what is the situation today? We can note definite changes or trends in various aspects of life, chiefly along economic, social and cultural lines.

Perhaps the most obvious change is in the extension and improvement of roads. When Sam Walter Foss expressed the desire to "live in a house by the side of the road" he showed an understanding of human nature. Few people really wish to be hermits and the vast majority of men and women like to watch the world go by or to be a part of it. This is just what is happening in the hinterlands. Heretofore transportation and travel were by a narrow, barely passable trail; now in many localities there is a gravel road or still better, one improved with black-top. What is responsible for this change? It may be that the increased activities in logging to meet the unprecedented demand for lumber, or that the innumerable little strip coal mines have created a basic need for better transportation facilities; and the opening of a big coal mine such as the Blue Diamond mine goes even further in making road improvement imperative.

This point is illustrated by a contrast between two trips taken from Pine Mountain Settlement School. In the fall of 1929 a few workers from the school and some neighbors, like Chaucer's merry group who longed "to goon on pilgrimage," ventured forth one day to travel "way over on

Miss Motter first became actively interested in the mountain people in 1928 at Pine Mountain Settlement School where she served as Principal and teacher for ten years. She has recently returned to that school as Field Representative on the publicity program.

Cutshin Creek." We presented a typical cavalcade, winding one by one on horse or mule over difficult mountain trails, covering a distance of about ten miles from the settlement. It was a pleasant day, a time of friendly "visiting" with our neighbors and happily for them one of the few occasions for leaving home and seeing "different folkses." Just recently in 1944 several of us took a trip by automobile over approximately the same area, in approximately the same time; but on this occasion we were able to go eighty miles from the school to visit in the home of a former Pine Mountain student at Blue Diamond where the mine is located, to stop at the large and very modern commissary there,—in fact, to drive almost to the head of Cutshin and thence by foot to Big Rock School, stopping enroute at several homes to see relatives and friends of some of our pupils. Along the way we found a few windowless cabins or those giving evidence of crude construction. As we visited in some of the isolated, though better-built, homes near Big Rock School we found a radio in one place and learned from the parents of their great desire to have their "younguns" go to school. In the very next house we discovered a grandmother who evinced keen enjoyment in smoking her pipe. Such old and new ways side by side! Surely with the coming of better roads many of the old ways will pass like the windowless cabin and the pipe-smoking grandmother, to be replaced by new ideas.

This importance in roads has far-reaching aspects touching not only the economic but social life of the mountains. Bus service which has started in some areas is already serving a dual purpose—to bring new life into the mountains and to take the mountain people out. Further, the mountain people will find it easier to go to towns to work and salesmen can more readily come into the mountain areas to trade. This shift in population will undoubtedly change the character of each locality.

Other economic factors which affect the life of the mountains are the modern developments such as telephone, radio, and use of electricity. Tele-

phone service, though limited, is already vastly appreciated by those who have access to it. As the radio touches not only the economic life of a community but the social and cultural, consideration will be given to this factor in a later paragraph. Rural electrification has already become a part of the daily life of the people. Lights in schools and homes are a source of great satisfaction everywhere. To show what this means to the people, several illustrations are in order.

Quite some distance down Greasy Creek in a section somewhat removed from any improved roads, a mountain man was asked, "Have you electricity down here?" and he replied, "Not yit. They've been diggin' holes for the postes. I aim to git lights as soon as the postes are in." When a woman was asked, "Will you get a washing machine or something like?" she replied with emphasis, "I shore will. I aim to git a washing machine, a iron, and a cold box." Another woman volunteered to say that of all her family had gained from the coming of electricity she felt that a refrigerator meant more to her than having lights or any other benefits. She could now keep her milk and cream in good condition, and this saved her time, labor, and food.

At this point, mention might be made of the comparatively new trends in the mountains, namely, the Farmers' Cooperatives and the effective work of the Farm Agent and Home Demonstration worker. Women have gradually responded to the appeals of the latter resulting in better canned foods, more suitable clothing, and touches of beauty in home furnishings. Feed bags made into curtains, tablecovers, and even wearing apparel not only save money; but this type of practical work teaches the women the importance of using what is at hand. The Farmers' Cooperatives have proved helpful in giving these farmers better food at better prices, and besides, have given them a feeling of working together which in itself is valuable. In the little hillside farms or on the narrow bottom lands here and there results can be seen of the slow educative work of the Farm Agent or the agriculture courses in schools, in developing effective drainage, in the planting of cover crops to avoid soil erosion, in the rotation of crops, or in the use of fertilizer for enrichment or preservation of the soil. All of this will no doubt lead to more abundant crops, and better

family income will follow.

But despite the importance of economic factors that have affected life in the hills, other changes can be noted. Since the family is the basic unit of the social order, what can be said of family life in the mountains? Here, too, changes can be found along social and cultural lines; and comment might be made of the way family life has been affected by schools, public health programs, and other factors.

First of all, as we look at the small rural schools, we can still note the customary weaknesses such as poor lighting, lack of sanitation, inadequate recreational planning or facilities, irregular attendance, and inexperienced teachers. But despite these conditions in some sections, in others we can observe improvement. The county furnishes more books and better equipment. Interest in reading extends from the school into the home and the children take books to their parents. Hindman has had for years a traveling library which has served the purpose of taking reading into neglected areas. In some places there seems to be a better check on attendance, and pupils do not miss as many days as heretofore. What is still more important is the lengthening of the school year. Though in some counties the school year has only seven months, the tendency is for a nine months' session. Then, too, since there are more of the scattered (in many cases one-room) schools, this means more community gatherings, for the school house serves as a place for lodge meetings for the men and the center for nearly all social life.

What can we say of present-day health of the rural family? Truly, here we can note a vast improvement in the sections touched by the public health program. The Pine Mountain Health Association (and those of other schools) will illustrate the value of slow effective teaching along these lines. A few specific examples will suffice. In the past the people of the near-by community were hesitant to come to the little school hospital; today there is no question about coming there for accident cases and for all serious illness, to say nothing of visits to the doctor for various and sundry minor ailments. Years ago there was a high infant mortality rate in that section; now expectant mothers receive pre-natal care and attention at the time of the baby's birth. Clinics serve many

who can not or will not go to hospitals. New medicines, serums, inoculations, et cetera, serve



Courtesy of Arthur Dodd

*Grandmother still enjoys her pipe.*

as a cure or preventive; thus the health of families in a wide area has considerably improved. The coming of larger stores in these areas with greater variety of food offerings will gradually improve family health since food will be more palatable and more nourishing than a regular diet of "shucky beans, salt meat, and corn bread."

Family life has been changed by other factors. A visit into a mountain home reveals the presence of newspapers and magazines as well as a radio. No longer do the people in even remote sections need to feel cut off from the world. From their reading they can gain information regarding current events or some new ideas, and from their radio they can get music, educational talks, all sorts of entertainment (though to be sure much of the latter is of questionable value), and up-to-the-minute news. A mountain man in a very humble home that boasted a radio pointed to the "little box" as he commented, "I heerd the news feller saying we was to have rain afore night."

But we must not fail in speaking of the changed thinking of the mountain people to mention the influence of children who return to the home after broadening experiences. Those who were in some branch of the service during the war in training, travel, or actual fighting received a different outlook on life; while those who have gone to schools away from home have gained immeasurably.

Even though these young people may remain at home for a very limited time in some cases, they bring new life and different ideas that change the way of thinking and living.

Recreational aspects remain somewhat the same though the radio and motion pictures in neighboring towns or schools have given a different character to this side of family life. Some schools carry on a recreational program with folk dancing, ballad singing, parties, and plays, and the old custom of running sets is still popular. It is also good to find that stir-offs for making sorghum or maple sugar and the old-time "workings" for helping neighbors have not been abolished.

One ventures a comment on religion in the mountains with hesitancy since there is always such a divergence of opinion regarding it. It seems, however, that at least mention should be made of certain noticeable features. First of all, we can safely say that there are more people going to church and Sunday School. We can now see scattered in newly-developed areas little churches in which the people gather for religious services and other types of meetings. Where certain neighborhoods have not



Courtesy of Arthur Dodd

*Roads are the great instruments for social change.*

been able to provide church buildings, services are held in school houses. Children are attending Sunday School with surprising regularity and even adults seem to enjoy this phase of religious activity. Have the people gained from the rural development of the organized church? Statements from some of the mountain people themselves may help to formulate an opinion along this line.

"Have the mountain people improved along religious lines in the past fifteen years or so?" was a question put to a young man that brought forth this answer, "In some ways, yes, and in some ways I don't think they have. The different churches with their different ways cause a feller to be confused and unsure of hisself. The Reg'lar Baptists, the Hard-Shelled, the Church of God, the fellers that handle snakes have a certain amount of feudin' amongst thirselfs and this is not good. Sometimes I think the old kind of preachin' was best."

On the other hand, some older church members attested to definite growth and improvement in the life and character of the people in sections touched by churches. One man said, "The churches have holped right smart. They have caused fellers that was mean and fightin' to live more peaceable, and to bring up their children better. I shore think the church has holped more than

hindered."

A mother thoughtfully remarked, "I like the way the children are brought to Sunday School. Some of the churches look out for orphan children and bring them up in a moral way. That will make a big difference when they are growed up."

What can be said of the outlook for the future? Undoubtedly the mountains are feeling the impact of so-called "civilization." How many of the harmful or valueless ways they will adopt, or how much good they will absorb will depend somewhat upon whether the people can strike a happy medium in casting aside the old or taking on new ways of life.

"Be not the first by whom the new are tried  
Nor yet the last to lay the old aside."<sup>1</sup>

Those of us who are deeply interested in the welfare of the mountain folk hope that through the right sort of educational program carried on in community centers and in good schools the fine, innate characteristics of these people will not be lost but rather adapted somewhat to changing conditions, so that life for these dwellers of the hills will be broader and richer in the future.

1 Pope's Essay on Criticism



## Progress Of Recreation In Mountain Communities

FRANK H. SMITH

My talk this afternoon is something of a misnomer, so far as it concerns the status of recreation in the Southern Highlands. Why is that so? you may ask. The answer is both regrettable and short. We, under the sponsorship of the Council, or the John C. Campbell Folk School, or Berea College, or Hindman Settlement School, or of any other agency, have little to show beyond an active movement under the somewhat artificial protection of schools and colleges. We do not usually go out into the communities to build recreation from the cradle to the grave. We believe in it, but we haven't done it. How representative is the following statement from the pen of a high school girl?

"In my community, I think that we are in need of some good wholesome recreation.

The main form of recreation that we have is parties in the home. On Saturday nights, people gather at one certain house, and they play records, play games and make candy. However, this happens only about once a month, and the girls who have these parties are usually not well thought of. The reason for this is, that people come who are not invited, and these people are generally drunk. The boys who are drunk make quite a bit of

noise and everybody else gets scared and goes home.

The boys and girls can go to the movies together, but as before, the girls are not well thought of that go to the movie.

In the summer time, a large crowd of boys get together and play base ball while everybody watches. But these games usually end in fights.

If you should mention dancing to the folks around home, they would brand you as a bad girl. I live out in the country where everybody thinks that dancing is a sin. Sometimes I think that the people there are just against people having fun. From all appearances, it looks that way, doesn't it? Probably, the people there have just never seen the right kind of dancing, and the right kind of games and the right kind of parties. I wish there were some way that I could make them understand that boys and girls, if they are properly trained, can get together and have a good time."

The claim may be made that by working with schools and colleges the pattern of recreation and social life in communities is being indirectly influenced. "Do not college graduates, and high school seniors, and other students carry, if not the torch of recreation, at any rate the songs and dance tunes, with them wherever they may go?" The War certainly told some interesting stories—a story, for example, of a Berea boy in a military training camp whistling a Morris tune—and also dancing to it to help keep his feet warm. Another boy in a hospital bed in Italy, who wrote:

"The other day I happened to listen to a British program which offered a full half hour of old English dances, including Morris and Sword dances, as well. I need not say that I was more than thrilled. The lights had already gone out, and I just lay in my bed and listened, and had it not been for the holes in my leg I am sure I would have begun to dance a jig or two. As it was, however, I just relaxed. At one time they played Oranges and Lemons, followed by Huns-

don House, and, night after that, the Shepherd's Hey. Honestly, I almost choked . . . I heard many of the old tunes, and quite a few of new ones, too. They never announced the names, so I couldn't follow as closely as I wanted to, but it was heavenly, just the same."

And still another boy, now a captain in the army, appraising the music, wood-carvings, and dances of the Pacific Islands, because in Kentucky he had learned to love participation in the Mountain Folk Festival.

Perhaps the folks from Brasstown, Rabun Gap, or Homeplace will raise their voices to say that colleges and schools do not at all represent the whole picture. That they can give us chapter and verse to the contrary; that they know of mountain communities in which recreation has made a significant contribution. I only say that our movement, looked at in a broad perspective, is a campus rather than a community movement. A glance at the list of participating groups in the Mountain Folk Festival is one good way to prove it.

Very well, suppose we are operating primarily through educational agencies. It might comfort us to realize that we seem to have pioneered even there. In the past few years a sudden growth of interest has been shown by American Universities in the type of recreation that we favor: folk song and folk dance, community drama, recreational music, art and handicraft. The University of Minnesota seems to be justly proud of its long and honorable record as a pioneer institution in leadership training along these lines. How long ago, then, was it that this University began to offer a bachelor's degree in recreation? Would you say, "Oh! in the middle of the 19th century, or maybe even at the beginning of this one?" It was in the year 1938. Now at Minneapolis they have added a master's degree; other institutions such as the Universities of North Carolina, Indiana, and Illinois, have followed suit. Chancellor R. B. House, Vice President of the University of North Carolina says:

"All the developments created from the present emergency and the manifold problems of reconversion, reconstruction, and rehabilitation create new emphasis

on Recreation. When we add to these the many social forces of technology, the newer means of communication and transportation, the social demands for better health, the advancing techniques of education and all the overwhelming forces that call for better joy in life's sojourn—we set for Recreation salient goals to achieve.

Trained leadership is essential to do the job. The University of North Carolina is busily engaged in training recreation leaders. We join with other social forces to give to this profession in North Carolina and throughout the South and Nation constructive leadership."

And so it has come about that you can even get a Ph.D. in recreation. What do you think of that? Will these new doctors dance in their academic robes, or will they wear out that portion of a man's trousers that shall be nameless, by sitting in an office as consultants?

What of recreation in the Southern Highlands? Much has happened of late, and much is happening now. We hear that the Handicraft Guild is preparing for a Fair. It is to show, they say, not merely the professional craftsmen at work, but something of the possibilities for recreational handicrafts—and in presenting a picture of mountain customs to the public we of the recreation group are asked to make our contribution. The things that folks in the mountains have done in their leisure time from way back in the early days is surely the basis for much of our 20th century recreation. The old play party, the frolic after a corn-shucking or a bean-stringing, a mountain fiddler, a ballad singer, a chair maker, a weaver, or a basketmaker, an old singing school. The Recreation Group and the Handicraft Guild have a mutual interest in these things, have they not? Have you someone or some group in your community that could help the Handicraft Guild bring back to life these good old days at the Fair? If so, tell Ed Davis or Marguerite Bidstrup about it. This is a golden opportunity to show the best of mountain tradition to the American public. To quote Mrs. Bidstrup:

"The purpose of the Fair is to bring to the public, not only the finest crafts

produced in the area, but an opportunity to see craftsmen at work. Such work is done both for personal expression and for economic help. The Craft Educational Program which represents the Southern Highland Handicraft Guild and the Southern Highlanders, Incorporated, is helping the craftsmen to design and create a finer product. It is hoped that the Fair will help the public to appreciate and value this creative work."

What has been achieved this far in recreation in the Southern Highlands? We have seen, I think, through the past fifteen or twenty years a remarkable growth, which has resulted in a recreational pattern in the mountains. We have festivals: the Mountain Folk Festival and four well established regional festivals, bringing into happy association hundreds of young people. We have the Short Courses at Brasstown, the Christmas School at Berea. We have the Council with Miss Marvel, its itinerant director; we have had the Smith College Workshop. We have springing up regional training schools, such as the one planned at Hindman for spontaneous drama, puppetry, and story telling. Others in view at Hazel Green Academy, at Cumberland County, Tennessee, and elsewhere. But these are just the outward aspects. Year in and year out at perhaps 40 or 50 schools, colleges, and community centers, not forgetting the Agricultural Extension Service of Georgia and Kentucky, the recreational material with which we are familiar, and which we love, is making its contribution to the lives of youth throughout the Southern Highlands.

We cannot believe that a generation is not growing into adult responsibility that will find a greater place in the customs of the mountains for folk dance, song, story, handicraft, drama, and a wiser use of athletic contests.

Here are a few remarks on trends:

1. The recreation movement and the Handicraft Guild are seeking a closer working relationship. We need help with recreational handicrafts.
2. We are aware of the need for a wider range of activities. Drama, puppetry, and storytelling seem to be in favor as things to develop.

3. We find a realization of the need to interest adults in leisure time activities.
4. We have a growing realization of the need to promote adequate developments in mountain communities.
5. We see greater interest being shown on the part of public schools and other tax-supported agencies such as Agricultural Extension.

One last word: in this atomic age the free,

spontaneous, creative things of the spirit are of no small importance. Tensions are perhaps greater than ever before. We cannot live other than dangerously in the modern world. We are fortunate, are we not, in the Council of Southern Mountain Workers, the agency that for fifteen years has kept in the field an intinerant recreation leader? May the future bring wider horizons and greater service in recreation to the Southern Highlands.



## *The Church Sets The Pattern For Community Living*

CHRISTINE SNYDER

Both negative and positive patterns exist in community living. Let us examine the recreation field for examples.

A Sunday School and the minister of a church wanted to clear off the ground behind the church to make tennis courts. The old folks in the church objected to this use of church grounds. The young people then, not having anything else to do, began to drift away from the church. This represents a negative pattern set by this church.

In Pennsylvania, a preacher moved into a community in which there was little or no recreational activity. The church decided to sponsor a recreational institute. It was a success because it inspired people to do things, to work together. The people of the community cleared off the backyard of the church; there today they play badminton and have picnics. It all depends upon the attitude of the church members.

Last summer a nearby church had a Rural Life Conference. Although this church was without a minister, the people got together and started a program of worship, a program of recreation, programs covering all phases of life and including all members of the family.

The church can set a pattern of cooperation in education. The church, working with the schools, may improve education by cooperating with the Parent-Teachers Association, the Athletic Association and other organizations if enough Christian people get into them.

Another means of cooperation for a community church and school is the encouragement of the principal, the teachers and the school leaders to teach in the Sunday School of the church and to take other church leadership. The church does things for the rural school through its influence on individuals.

The church can set the pattern for political action. When we were considering a new Constitution for Kentucky, a Sunday School teacher gave a fine talk on the need for a new Constitution. He stirred up people to vote. Political questions need religious interpretation.

The church can have also a positive influence in the field of public health. In the State of Kentucky birth control is not a part of the public health program. We have brought church leaders into Sue Bennett College to discuss the problem. The leaders have gone back into their own communities and have begun educational programs on birth control.

The church can set economic patterns for its people. Not every preacher needs to be an agriculturist. He can be intelligent on the subject, and can lead his people. In Virginia a minister, who is from Kentucky, is doing a wonderful work. The farmers in his section of Virginia grow tobacco. He does not believe in the use of tobacco but he thinks that if it is the main crop they should be taught to raise it economically and to conserve the soil. In this way he has gained the confidence of his people.

In Laurel County, one man in the church has his farm designated as a demonstration farm. New practices and techniques are tried out here resulting in better methods of raising tobacco. The demonstration has convinced the people throughout the area to use improved practices. Individuals within the church make the best people to demonstrate how to do things better.

The church has a lot of power, particularly the rural church. If we accept the ideals of building, the church can set the pattern—either positive or negative. Young people moving from one com-

munity to another are not able to set the pattern of a Christian community. It is up to the more stable families. If a Christian community is to be built, the church program must meet the needs of every individual. It is the responsibility of members of the church to meet the challenge.

Miss Snyder is Professor of Rural Sociology at Sue Bennett College, London, Kentucky. This article is a summary of her address given at the Eleventh Rural Leadership Institute at the College of Agriculture and Home Economics, University of Kentucky, Lexington, Kentucky.

## *The Place Of Crafts In Recreation*

HARRIETT GILL

Recreation is a leisure time activity. It is diversion. . .refreshment, the opposite of work. It includes play and acts as a necessary balancing force in life, providing a refreshing contrast to our everyday responsibilities and routines. Recreation keeps alive the spirit of adventure and develops a sense of proportion which helps prevent taking oneself and ones life too seriously.

Perhaps the definition of recreation which directs itself most surely to the field of the crafts and the place of crafts in recreation is this. . .creative activity for the enrichment of life. We can define creative as a means of experimenting, thinking through a problem and originating in relation to it and through being alive and alert to events and materials available; and craft, not only as art or skill, but as an experience for providing a creative, constructive release for mental and physical energy. With experience. . .and experience comes from manipulating tools and designing with materials, one builds an understanding and a

sense about the limitations and the potentialities of each, as well as, a feeling for honest and creative craftsmanship.

The construction of a "pot" from clay which was gathered along the bank of a stream, the carving of a tray from cherry wood, and the printing of a curtain with linoleum on unbleached muslin brought immediate and direct satisfaction to the individual who manipulated the material and participated in the growth of a form. The achievement which brings great satisfaction makes possible sustained and continued interest in the crafts which with the right leader provides an opportunity for self-expression.

In recreation, as in education, one is interested in the things that people are doing and thinking. . .one is interested in the growth of what happens to the individual. .one is less concerned with the finished product for if it is the very best that the individual is capable of doing at the moment, it is good.

## What We Are Doing

"Welcome, Friends, to your regular Sunday evening Mountain Mission Vesper Broadcast, coming to you from the bark-covered Chapel of Konnarock Training School, nestled snugly at the foot of White Top Mountain at Konnarock, Virginia.\* The music on this program is rendered by the school choir." These are the words you hear during the music of "Day is Dying in the West" if you should happen to be in Chapel of this mountain school on Thursday evening.

Here you would see and hear Superintendent Hawitt and his well-trained choir making a twenty-five minute transcription of music, scripture, prayer, and meditation to be broadcast at 6:05 p. m., Sunday evening, over WOPI-FM, Bristol, Tennessee-Virginia, whose transmission tower is on the top of White Top Mountain. This service is made possible by the gift of a recorder and transmitter, donated to the mission at a cost of \$1,200 by friends in Louisville, Kentucky, and the kindness of the broadcasting station which welcomes a better type of religious program on the sustaining basis.

The popularity of this type of mountain mission program is spreading and demands are growing to use the transcriptions in some of our northern cities.

\* Konnarock Training School is a part of the Southern Mountain Mission project which includes a Medical Center, two schools, and 22 Congregations under the Board of American Missions of the United Lutheran Church in America.

### RECREATION

A more than capacity crowd of nearly forty-five people attended the June short-course for recreation leaders at the John C. Campbell Folk School. Most of those attending were teachers and students from the Southern Highlands, but there was a leavening diversity of both occupations (social workers, mechanics, and a deputy sheriff) and of states (Oregon, Massachusetts, Illinois, and Mississippi).

The ten days were bulging with activity. Two hours of dancing (one of English and one of Danish) and an hour of discussion and singing filled the mornings; in the afternoons, carving,

puppet-making, recorder-playing, and tea and discussion kept the group busy until suppertime; every night there was a singing session followed by a country-dance party.

Many things have already become pleasant memories for those who attended: the Ritchies' singing; Philip Merrill's superb accompaniments; Mrs. Gaines' meals; the beautiful view from Keith House; the simple, friendly teas; the rituals at mealtime—the graces we sang, "Why Do You Linger," "Tak vor Math"; the carver's songs. But what can we say of the course which will be of interest to this magazine's readers?

The course was realistic and valuable to us as recreation leaders and is highly recommended to every group in the mountains concerned with creative recreation. On the first night the directors of the course, Georg and Marquerite Bidstrup, told us that "each course is different—because the people in the course determine its character." This, I am glad to say, was the gospel truth. After looking us over, hearing our problems, and listening to our suggestions, the directors charted a program to give us what we needed. We learned an easy way to teach the polka; we were told where to get simple material; we were shown good sequences of dances that get people on the floor, help them get acquainted, and give them a feeling of confidence and accomplishment. Much attention was given to the details of the dances, and we discovered the thrill of perfectly coordinating music and movement. Once again, we found that in dancing discipline and fun are inseparable.

All of us felt that recreation was put in its proper setting. The Folk School itself is a fine illustration of the value of an integrated program—a program which with its many sides, educational, recreational, vocational, economic and religious, involved all of life. A real and successful attempt was made to have us see that recreation was one strand of life, inextricably intertwined with other strands and lending strength and beauty to the whole.

The discussions were helpful and enlightening. We learned of the Folk School's background and history. We talked about why the folk school

hadn't spread in this country. We considered the future development of folk-dancing in our region. Should we introduce more traditions, say the mid-European, into our program which already includes English, Danish, and American dances? In general, we thought three traditions sufficient and felt that the American tradition needed to be strengthened. We discussed, inevitably, the economic problems of our area and through a farm tour saw the great contribution which TVA and the Extension and other governmental programs are making to the improvement of farm life in the area surrounding the Folk School.

Through all of these activities and through our living together there developed the thing most

valuable to many of us: a feeling of community. There was hope of making life in our Southern Mountains fuller. We could do something about making our community life happy and joyful. And one of the reasons we felt encouraged was that there was a fine group of young people, united by common values and hopes, working together even when widely scattered. The loneliness, which so many of us must inevitably feel, was, to some extent, replaced by comradeship and fellowship. All of us returned home strengthened and inspired, for Brasstown is an oasis of good will and hope.

James S. Brown  
University of Kentucky  
Lexington, Kentucky

## EDITORIAL

### STAYING ON THE BEAM

Purpose and perspective are sometimes very difficult to maintain. We often get lost in a maize of detail. Without being aware of what is happening we lose the big idea in the pressure of the many little things whose inexorable insistence keeps us from keeping the main purpose of our challenges predominant in our thinking.

Then it is we begin to feel we are making little or no progress in our work. We become certain we are not fulfilling our primary duties. We begin to think we are not attaining the objectives which have been set before us and which we have accepted for ourselves. And then we become quite satisfied with intermediate goals—with buildings put in good order, cement walks laid, the possession of a "jeep" or a station wagon or some other secondary result.

And yet, we can never afford to let ourselves forget the individual in his relation to his neighborhood. In the Southern Appalachians we have an amazing potential on which to draw for the good of America and the world.

It is our paramount responsibility to discover and develop this marvelous human potential so that an indigenous leadership inevitably, if slow-

ly, results. We are not in the business of simply lifting an occasional person above his environment but in helping each other lift the entire area of life horizontally.

Some people like to emphasize the failures of democracy by advertising and stigmatizing our area with the limitations which come from a needless isolation. We, however, can never be interested in such an approach or policy. It is our business to give the lie to the caricature and to reveal the possibilities which are found in a free and democratic people. We believe it is much more important to help ourselves understand that our young people have within them the greatness of an Abraham Lincoln or a Cordell Hull than it is to thwart their ambitions and belief in themselves by comparing them with Lil Abner and his crowd.

In the Appalachians we are true American citizens fighting for the chance to give America and the world what we have in our minds and hearts, or what our hands can do to help lift the world's load in these terrible days.

We may have economic and educational handicaps but our spirit, when given a chance to prove

its true character, will reveal a richness of quality which others can well emulate.

Therefore, in the busyness of our business we must never permit ourselves to think of second rate purposes. We must ever "accentuate the positive"—that quality of enduring greatness which is found in the person or persons with whom we are permitted to live as friends with friend.

I think with tremendous satisfaction on the experience I once had as I sat on a hillside talking with a friend and neighbor. We talked about many things. His education had been very, very limited. His earthly possessions were very, very few. But he was a good man. As we talked about America and the freedoms and privileges Americans have, he suddenly turned to me and said, "A vote is about all a pore man has. When he

sells that—he sure ain't got much left."

And you know, in that moment I felt myself in the presence of immortal greatness for I was in the fellowship of one who had an abiding sense of the real values of life.

That is what I mean. When all of us become as good as that man is—then we shall have attained—and our objective will have been realized.

To realize such a purpose and to keep that perspective we just have to stay on the beam. Above all, we dare not let the difficulties of the little things keep us from ever being aware of the greatness which is always about us in the souls of the friends and neighbors it is our privilege to have and to enjoy.

R. B. D.



## AMONG THE BOOKS

THE TENNESSEE. Volume II. THE NEW RIVER: CIVIL WAR TO TVA, by Donald Davidson. Rinehart and Company, New York, 1948. 377 + viii pp. \$3.50.

The editors of the *Rivers of America* series considered the Tennessee so much more important than other rivers, probably as a result of the TVA development, that they allowed Professor Davidson of Vanderbilt University the space of two volumes instead of one for the recounting of its history. This second volume, although written in the same entertaining and graphic style, is less satisfactory than the first. This difference is due mainly to the fact that the author is still imbued with the agrarian philosophy which he as one of the "Twelve Southerners" helped to disseminate several years ago in the book *I'll Take My Stand*. Consequently, he is inclined to disparage "modern progress" toward an industrial civilization as sponsored by the TVA in the Tennessee Valley.

This second volume begins with the Civil War and includes an excellent appraisal of the significance of the Tennessee River in military strategy. Also emphasized is the enormous extent of

physical devastation which characterized the war in the Tennessee Valley, in comparison with which, the author claims, "Sherman's March to the Sea was relatively mild; for it came but once and was over." In contrast the Tennessee Valley region was subjected to repeated devastations in retaliation for Forrest's cavalry raids and the activities of Confederate guerillas. The division of sentiment among the inhabitants, particularly in East Tennessee, between the Union and Confederate causes also resulted in extremes of bitterness and the creation of longstanding antagonisms.

Professor Davidson has well summarized the story of reconstruction in Tennessee and has pointed out its uniqueness in comparison with the other states of the Confederacy. Although the book as a whole is unusually free from historical inaccuracies, the dates of Negro enfranchisement in the state and of the selection of the first Negro legislator are given inaccurately, missing the correct date, however, by only one year in each case. The author suggests a rather interesting but somewhat strained analogy between the attitudes of social and economic carpetbaggers toward the natives of the Valley with earlier white relationship

with the Cherokee Indians.

Continuing the excellent treatment of the subject of navigation on the Tennessee River in the first volume, there is in the second a chapter entitled "The Last Great Days of the Steamboat," dealing with the high tide of river traffic in the latter part of the nineteenth century. The author then turns to the origins of the Tennessee Valley Authority, interrupting this story with a chapter dealing with the famous trials at Dayton, Tennessee, and Scottsboro, Alabama, which he considers unfortunate because of their effects upon outside opinion concerning the people of the Valley. Senator George W. Norris, in the opinion of the author, is entitled to be called "Father of TVA," but he credits an Alabamian, J. W. Worthington, with being its "grandfather." He also calls attention to the services of two Tennesseans in the U. S. Army, Lytle Brown and Lewis Watkins, for providing a multipurpose survey of the Tennessee River which eventually became the basis for the TVA program. The estimated cost was \$1,200,000,000, and Davidson comments, "It was inconceivable in 1930 that any administration, Democratic or Republican, would ever lavish so much of the people's money on a single river project." Senator K. D. McKellar is recognized as one of the first Southerners to join Norris' crusade for public power and is credited with rendering him valuable assistance in putting over that idea. In the opinion of Professor Davidson, however, neither McKellar, nor the other Southerners who eventually jumped on the bandwagon, had any real comprehension of the ultimate meaning of many of the finesounding phrases in the TVA law.

On the basis of a careful, intensive study of the records concerning TVA's operations, Professor Davidson has written a vivid account of its dam-building program, its land-acquisition difficulties, its battles within its own directorate and with the private power companies, its agricultural and navigation improvements, and general program of economic betterment. The account, however, is not free from bias, as it shows very definitely the agrarian predilections of the author. He admits, though rather grudgingly, the benefits which TVA has brought to the region, but he devotes much more space to criticism. Much of this criticism is indirect, with a clever admixture of a

light vein of sarcasm in a style which will bring forth delighted chuckles from those readers who are critics of the Authority. Ignoring the fact that one of the keynotes of history is change, he wistfully looks back to the romantic "good old days" before "King Killowatt I" and Lords Lilienthal and Clapp came to "rule" over the inhabitants of the Tennessee Valley and paternalistically distribute among them "modern improvements" whether they want them or not. Those who are unwilling among the subjects of this new kingdom have no recourse, according to the author, because TVA is the Government. He gives scant consideration to the fundamentally democratic concept of TVA of local control and cooperation with state and local authorities as against control from faraway Washington.

This second volume, like the first, is attractively illustrated with wood cuts drawn by the wife of the author and includes several helpful maps, which would be more useful, however, if they were included in the table of contents. On the whole, Professor Davidson's two-volume study of the Tennessee River is among the best of the *River of America* series.

S. J. Folmsbee  
Professor of History  
University of Tennessee

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EASY ON THE EYES - by Winifred Hathaway. The John C. Winston Company, Chicago, Illinois. 1947, 88 pp.

EASY ON THE EYES is a book primarily for use with Upper Elementary and Junior High pupils. It is especially adaptable for use in a sight saving class. However, it could be used as a supplementary science book dealing with the anatomy of the eye and the science of light.

The entire book deals with the activities of a school club whose project was the decorating of Dorothy's bedroom. The project involved the visiting of persons specializing in interior decorating, lighting and ophthalmology.

The first visit was in the home of a club member, whose mother was an interior decorator. She explained proper home lighting and decorating, and the placement of furniture in relation to lighting. Incidentally, she gave them ideas of

proper lighting and placement of furniture in a school room.

The following club meeting was held in the office of a lighting engineer whose son was a club member. Two chapters were devoted to the explanation of the light meter and the amount of light needed for a given task; reflective values of light surfaces; the types of lighting fixtures and maintenance. Although these chapters dealt mostly with home lighting, there was much which could be adapted to classrooms.

The chapter on "Working out Ideas" described club activities. An assembly program where a desk easel was demonstrated; lighting in the classrooms was measured; history of lighting was reviewed; candles were made in old fashioned moulds; antique lamps were displayed and a visit to the light company was planned.

Three chapters were devoted to the club's visits to the ophthalmologist's office. He was the father of a club member. The eyes of animals were discussed and comparisons made with the human eye. Parts of the eye were explained through the use of an eye model. A great many technical terms are crowded into these chapters but they are quite clearly defined. It would take considerable time to teach the terms to children.

An eye examination was made by the doctor for the benefit of the Club members and certain eye defects explained.

The last chapter is practically a list of activities to be carried on by the Club as an outgrowth of their various visitations. There are enough suggestions to furnish units of work for many months.

Marquerite Kastrup, Supervisor  
Braille & Sight Saving Classes  
Northern Ohio

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THE HATFIELDS AND THE McCOYS, by Virgil Carrington Jones, University of North Carolina Press, Chapel Hill, 1948, 293 pp. \$3.75.

If you ride along the concrete highway from Pikeville, Kentucky, to Williamson, West Virginia, and see the cleanly painted houses sitting in meadows and at the foot of curving mountains, you know you are in a happy and a peaceful region. You pass through Belfry and see a splendid

20-room high school and on school days you see a roily crowd of 600 students. They are Hatfields, McCoys, Varneys, Chafins, coming by yellow busses from Hardy and Blackberry and Stringtown. The youngsters study together and play together, the Hatfields proud of their names and the McCoys prouder. If you mention feuding they will act out a measure for you—pull down a slouchy hat, go on guard and sight down a cocked thumb and straight finger. The fighting of their grandpappies is for them humor and hear-say. They have learned the movie versions. And then they lock arms and go in to classes. Their fathers work together, share their cars and vote shoulder to shoulder in labor meetings. Times have changed. There is no more feuding in the mountains—no more than you find elsewhere.

Yet there have been feuds and wars and troubles in the Appalachians generally. Feuds grew out of the simple conflict of kith against kin, faction against faction in isolated areas, where small groups had to look after their own property and interests. The Hatfield and McCoy trouble has been made the most famous because of the dash and dignity of the leading antagonists. Devil Anse Hatfield was a tall long-striding man, ex-captain of the Confederate Army, usually dressed in leather boots, baggy pants, slouch hat, and wore enough beard to keep his chest warm. Randolph McCoy was vigorous and testy, a stickler for what was just and honorable. These two characters straight out of fiction were at the head of this bitter trouble, though there is no record that either killed a single person.

Reporter and Journalist Jones, a Virginian, has done a classic job in writing this the most readable and excitable account of the mountain vendetta. There have been other versions—an L.D. Hatfield pamphlet distributed widely for a quarter, *Kentucky's Feuds and Tragedies* by Mutzenburg, *The Devil's Brigade* by John Spivak—which Mr. Jones did not visibly draw from. He has chosen to go to original sources in the newspaper and magazine reports of the day, and he has researched in the Library of Congress. At the two state capitals he made use of the feud of letters between the Kentucky and West Virginia governors. His interviews with older people in the region gave him a feel of the customs, the manners, the speech of the Highlands and a look at the devious hollows and

meandering streams where the real feudists lived.

Here then is the latest and surely the most impartial and dramatic record of a world-notorious feud. Mr. Jones makes an early beginning, with the Civil War and the bushwhacking lawlessness which followed, and ends "when the guns are stacked" in 1928, when Hatfield and McCoy pose for pictures together. There are the court sessions and elections, the captured feudists shipped to Louisville for trial, public hanging in Pikeville—the only one in the county's history and which attracted thousands. Running through the fussin' and the fightin' is the ironic love affair of Rose Ann McCoy and Johnse Hatfield. The author has woven these elements and many more into a graphic history of the Tug River troubles.

Leonard Roberts  
Berea College  
Berea, Kentucky

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CIVILIZATION ON TRIAL, by Arnold J. Toynbee. Oxford University Press, New York, 1948. 263 pp. \$3.50

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Because the thirteen essays comprising this book were written between 1926 and 1947, we seem to see the author's great philosophy of history growing under hand. Woven into every chapter is some idea from his STUDY OF HISTORY, expressed in a delightfully human style. A philosopher who can introduce himself as "a piece of sentient flotsam on the eddying surface of the stream of time," attests thereby his proper sense of humor. The essays are so clear, so free from any hint of condensation that they make an excellent preface to the more solid pages of Somervell's abridgement.

But CIVILIZATION ON TRIAL is much more than a preface. It is the third round on the ladder of understanding. In time the basic ideas of Toynbee's interpretation of civilization will become the familiar thoughts of schoolboys, but not yet. A few thinkers (not schoolboys) will read the six (soon to be nine) volumes of Toynbee's A STUDY OF HISTORY. More than a few men are now perched on the second round of the ladder, reading Somervell's abridgement. Many more will soon sit on the third round, CIVILIZATION ON TRIAL in hand, catching Toynbee's underlying thought from this simpler work.

He who has time to read only one essay in the book might well read chapter five: The Unification of the World and the Change in Historical Perspective. Here is Philosopher Toynbee busy cracking intellectual rocks. He begins with this strong statement: ". . . and the paradox is that today we Westerners are the only people in the world whose outlook on history still remains pre-dada Gaman." Then he opens up the historic influence of the late-Renaissance voyagers upon world civilization in the succeeding four centuries. "Our own descendants are not going to be just Western like ourselves. They are going to be heirs of Confucius and Lao-Tse as well as Socrates, Plato, and Plotinus; heirs of Gautama Buddha as Deutero-Isaiah and Jesus Christ; and heirs (if still wallowing in the Serbonian Bog of politics) of Lenin and Gandhi and Sun Yat-sen as well as Cromwell and George Washington and Mazzini." I recommend the omitted six lines to you. This one essay alone has enough intellectual thrill in it for half a dozen ordinary books.

Or take chapter seven, The International Outlook, where he faces the dilemma of the United Nations with U. S. and Soviet Russia on its horns. When he fails to find a possible third great power either in Europe or in the British Commonwealth or in the East, he draws this wise conclusion: "What the world needs above all now is to get the issue of free enterprise versus socialism off its ideological pedestal and to treat it, not as a matter of semi-religious faith and fanaticism, but as a common-sense, practical question of trial and error, of, more or less, circumstance and adaptation."

But singling out these two chapters for note seems invidious when every one of the thirteen chapters is a call to high intellectual adventure. The very first chapter, My View of History, reminds the reader of what a thorough classical education can do for a man. Any one who is heady with pride over the achievements of western Christendom had better read at once chapter eight, where the author faces the catastrophe of civilizations. In chapter nine the author emphasizes the influence of the totalitarian Byzantine state in shaping Russia's public life over the centuries. In chapter ten, after interpreting the self-saving operation performed by the new Turkey, he predicts as the destiny of the majority of the Islamic

peoples, "neither to be exterminated nor to be fossilized nor to be assimilated, but to be submerged by being enrolled in that vast, cosmopolitan, ubiquitous proletariat which is one of the most portentous by-products of the 'Westernization' of the world."

The last two chapters deal mainly with civilization and religion. Possibly their drive would be stronger if the author defined or described 'religion' as clearly as he interprets 'civilization' in chapter eleven, Encounters between Civilizations.

Seldom is it that one finds a little book of less than 300 pages so packed with food for thought, meaty bones for good picking, and always the ripe, rich flavor of beautiful English.

Elizabeth S. Peck  
Berea College

**NORTH CAROLINA IN THE SHORT STORY,**  
edited by Richard Walser, Chapel Hill, University  
of North Carolina Press, 1948, 309 pp. \$3.50.

This collection of fifteen stories is a part of the accumulation of literature which has made it possible for southerners to boast again. The book is further proof of North Carolina's right to share in the credit. Mr. Walser says that though the stories "do not profess to present a full picture of the state, they do reflect those characteristics and features of life in North Carolina which have received significant artistic interpretation by writers of the short story." The material presented has fine literary qualities and was not chosen merely for local color. There is real insight and appreciation of the problems in the lives of the people with whom these stories deal. As a result the reader is proud of the authors, the stories, and the commonwealth which is their setting, a setting that never dominates but has a depth and a continuity in time and space from which the characters and actions logically spring. The emotional content is high and of a universal quality. The drama is drawn from life. The writers have been for the most part associated closely with North Carolina.

Four stories have a mountain setting; "A Blackjack Bargainer" by O. Henry, "Sam" by Olive Tilford Dargan, "A Mother in Mannville" by Marjorie Kinnan Rawlings, and "The Lost Boy" by Thomas Wolfe. "A Blackjack Bargainer" and

"Sam" make use of the idiosyncrasies of dialect and custom which always distinguish isolated people; but they go deeper than that. Here is a good range of character and surprising, touching, and humorous incidents. In "A Blackjack Bargainer" O. Henry, a North Carolinian writing in prison, could see into the soul of Yancey Goree knowing that men were looking at him with the same pity, when the part he wanted to play was Colonel Coltrane, generous, kindly, upright. "Sam" is a humorous tale of a "furriner" who foolishly called a mountain man an imbecile and of the native's shrewd and taking revenge. "A Mother in Mannville" has a mountain orphanage for a background. The story is about a twelve year old orphan boy named Jerry who longs for a mother. "The Lost Boy" is Grover Gant of Asheville, struggling against the desire to buy candy. He failed and the result was that he "felt the overwhelming, soul-sickening guilt that all the children, all the good men of the earth, have felt since time began." But "he only knew that something had been lost—something forever gained." Many of the stories in the volume we are considering touch on the problem of integrity. The mountains come off very well in the struggle.

Other stories touch on North Carolina's problems of welfare. Four important ones are "Town Drunk" by Wilbur Daniel Stelle, "Old Pines" by James Boyd, "The Bouquet" by C. W. Chesnutt, and "The Enchanted" by Laurette Mac Duffie. The problems of race, conservation, dry rot, and growing pains are still with us; and however much we may admire or not admire the personal qualities which the characters in these stories display we may well wish that change and wealth could come without the concomitant evils of material and human waste. "The Bouquet" is the story of Sophy Tucker's love for her white aristocratic teacher and her struggle to get a bunch of yellow roses on the teacher's grave. Sophy Tucker is a North Carolinian of whom we are proud. "Old Pines" is the story of a Scotchman in eastern Carolina, happy in his family and his railroad. His fortune was "founded on nothing less and nothing more than the ruin of the countryside." "Town Drunk" is the story of Homan Macy, a backwoods boy who goes to Chapel Hill to learn to be a preacher. There he is exposed to new truth about the Bible and to the new scientific learning. He

reacts violently and leaves. But he cannot get away from the new ideas; neither can he get rid of his early gospel training. Chapel Hill can be proud that it has been the force in education credited to it in this story.

The problems in the three foregoing stories are a part of the background; there is no indictment. In "The Enchanted," however, the indictment is clear and immediately one begins to question. Unless one has been familiar with Wilmington, the Somerset of the story, during the years 1918-1938, he cannot answer the question. To the natives of Somerset life is "pleasantly uneventful." To Phil Scott on his return after twenty years, life in Somerset seems "sterile, barren, and empty of meaning." When he leaves the thought comes to him; "Death into life." And he had "a sudden overwhelming need for noise and conflict and activity, for everything that New York stood for." One may question the value in noise, conflict, activity without excusing dry rot.

"The Downfall of Fascism in Black Ankle County" by Joseph Mitchell is a humorous story about three drunk bootleggers, three blasts of dynamite and the Klu Klux Klan. Another humorous

story is "The Fallen Angel and the Hunter's Moon" by William Polk wherein there is shown the drunkard's damnation featuring the fallen angel and an elopement. "The Black Stag" by R. P. Harriss is a splendid story about a game cock fight. "The Cornshucking" by Paul Green is about a custom known to many sections, related here with an eastern Carolina setting where shucking, singing, eating, and young love flourish along with the yarrow which Achilles knew. "Seven Boys Take a Hill" by David Cornell DeJong tells the story of seven boys in a wood with a realistic treatment of one boy's adventure. "Apricot Pie" by Frances Gray Patton is a good slice of North Carolina home life without the apricot pie. "Bantie Woman" by Bernice Kelly Harris tells the story of one man and two Marys, one in a coffin and one saved by a coffin. Mrs. Harris grasps the life of the poor with both hands and sets it down sturdily.

*North Carolina in the Short Story* ably fulfills its purpose.

Mary Eliason  
Department of English  
Lees McRae College  
Banner Elk, North Carolina



## ANNOUNCEMENTS

### ANNUAL CONFERENCE

Plans are being made to hold the Thirty-seventh Annual Meeting of Southern Mountain Workers at Gatlinburg, Tennessee, March 1, 2, and 3. Reservations should be made early at the Mountain View Hotel. All who are on the Council mailing list will receive notices giving details of the program and information in regard to rates. Others desiring such notice will please notify the Office Director, Council of Southern Mountain Workers, Berea, Kentucky.

### REGIONAL FESTIVALS

Four regional festivals are to be held this fall. The office has received word from Mr. Thomas Moore, Chairman of the Central Kentucky Region,

that the date has not yet been selected, but the place will be the Ezel High School, Morgan County. It will be an all day festival. Those planning to attend should write to Mr. Moore for the program and other particulars.

The Southeastern Kentucky Region will hold its festival at the Hyden High School, probably about the third week of October. Those interested in attending should write to Mr. Roy Howard whose address is Hyden High School.

Mrs. Georg Bidstrup, Chairman of the North Georgia-Western North Carolina group, tells us that their festival will be held November 6 in Murphy, North Carolina.

As we go to press word has not been received as to the date for the festival which will be held in

Central Tennessee. The Chairman for this region is Miss Marguerite Taylor, Livingston.

It is of interest that the holding of regional folk festivals, originally due to war time restrictions, has become a significant part of the recreation pattern in the Southern Highlands. Many useful purposes are served by regional festivals which are impossible of realization at the Mountain Folk Festival.

Readers of MOUNTAIN LIFE AND WORK who reside in any of the regions where festivals are to be held will find in them much of interest and inspiration and are cordially invited to attend.

#### CHRISTMAS COUNTRY DANCE SCHOOL

The Eleventh Christmas Country Dance School, sponsored by the Council of Southern Mountain Workers and Berea College, will be held at Berea beginning with an informal musical program the night of Sunday, December 26, 1948 and ending at noon on Saturday, January 1, 1949. The school will be along the same lines as in the previous years with emphasis upon American, English and Danish traditions in folk dancing and with classes in children's singing games and other simpler material suitable for use by rural teachers, 4-H Club leaders and religious workers. Folk singing will have an important place in the program and opportunities will be afforded for those interested in such things as playing recorders, storytelling, and spontaneous dramatics.

The Country Dance School is primarily devoted to leadership training for persons working in the Southern Highlands. However, at the last school twenty states, particularly in the South and the Middle West, were represented.

For further information write

Frank H. Smith  
Council of Southern Mountain Workers  
Berea, Kentucky

#### FALL TOUR

The Council of Southern Mountain Workers is planning another get-acquainted tour by chartered bus from October 18 to 23. Visits will be made to institutions with varying social welfare interests—

health, agriculture, crafts, education, religion. The route will cover parts of Kentucky, Virginia, North Carolina and Tennessee, passing through spectacular scenery at the height of the fall coloring.

Workers in the Southern Highlands, representatives of organizations sponsoring the work and others interested in the area have expressed the worthwhileness of this opportunity to observe the institutions and to become acquainted with other people having the same interests. The fellowship with like-minded travelers is in itself a real pleasure.

The Black Brothers Bus Company will again supply comfortable transportation at the same rate as heretofore. An effort is being made to keep the cost about \$40 at the same time providing for comfortable accommodations. To be sure of getting a space make application in September. A full bus must be assured by October eighth. Applications should be accompanied by a deposit of \$10 which will be applied to the cost of the tour. The deposit will be returned if the reservation is canceled before October first. All inquiries should be addressed to

Office Director  
Council of Southern Mountain Workers  
Berea, Kentucky

#### OUR NEW STAFF MEMBER

The Council of Southern Mountain Workers is fortunate to secure the services of Miss Edna Ritchie of Viper, Kentucky, as the new itinerant recreation leader. She and her family have always been interested in recreation, especially in the Southern Appalachians, their ancestral home.

Miss Ritchie was born in Hindman, Kentucky, but her family soon moved to Perry County. She attended Pine Mountain School for two years of high school, then entered Berea Normal where she obtained an elementary teacher's certificate. By alternating teaching with study, Miss Ritchie earned her A. B. degree from Berea College in 1936.

After graduating, she taught in the public schools in Perry County, where she organized a glee club and a folk club. Since the fall of 1946 she has been a member of the staff of the John C. Campbell Folk School teaching folk songs, folk

dancing, and singing games in two nearby rural schools.

Our new recreation leader is well known to those of our readers who have attended the Christmas Schools or Folk Dance Festivals, as she has often participated in them. She will carry forward the work which Miss Marie Marvel has so ably done through the past years. We welcome Miss

Ritchie to the staff of the Council and look forward to working with her.

Miss Amy Wing, Smith College 1948, will hold the Smith College Workshop for the coming year. She will be located at two different institutions until after the first of the year and then will accompany Miss Ritchie on her trips to the communities in the area.

### THE ART OF STORYTELLING (Continued from page 5)

dom from selfconsciousness. Its greatest enemy is artificiality. Its greatest asset the endless treasures that lie between the covers of books. Often at the end of a story, the storyteller has a sense of having failed in his interpretation. But each failure teaches a lesson. It is one more step on the road to success.

As the sense of power grows, the great stories in our literary inheritance challenge him. To pass on to a new generation one of the great epic tales like the French "Song of Roland" or the Finnish "Kalevala" is to open young hearts and minds to a wider horizon, to the qualities in man that are ageless and deathless. What greater reward is there anywhere than the laughter of children? To make them laugh together over "Mollie Whuppie" or "The Pumpkin Giant" is to give them a happy memory that will stay with them as long as they live. During the last World War, on a tiny island in the Pacific Ocean a soldier wrote a letter to the Children's Librarian of his home town. "It is Christmas Eve," he wrote, "and on Christmas Eve I always think of the Story Hour in the Library. I can smell the Christmas greens and see the red candles burning. I can hear your voice telling the story about the white bear and the trolls. I remember every word of it. I could tell it myself here where there is no Christmas—just the coral and the sea and sky."

When we speak of "privileged" children we mean those who have the greatest sense of security. To listen to a good story in a group with other

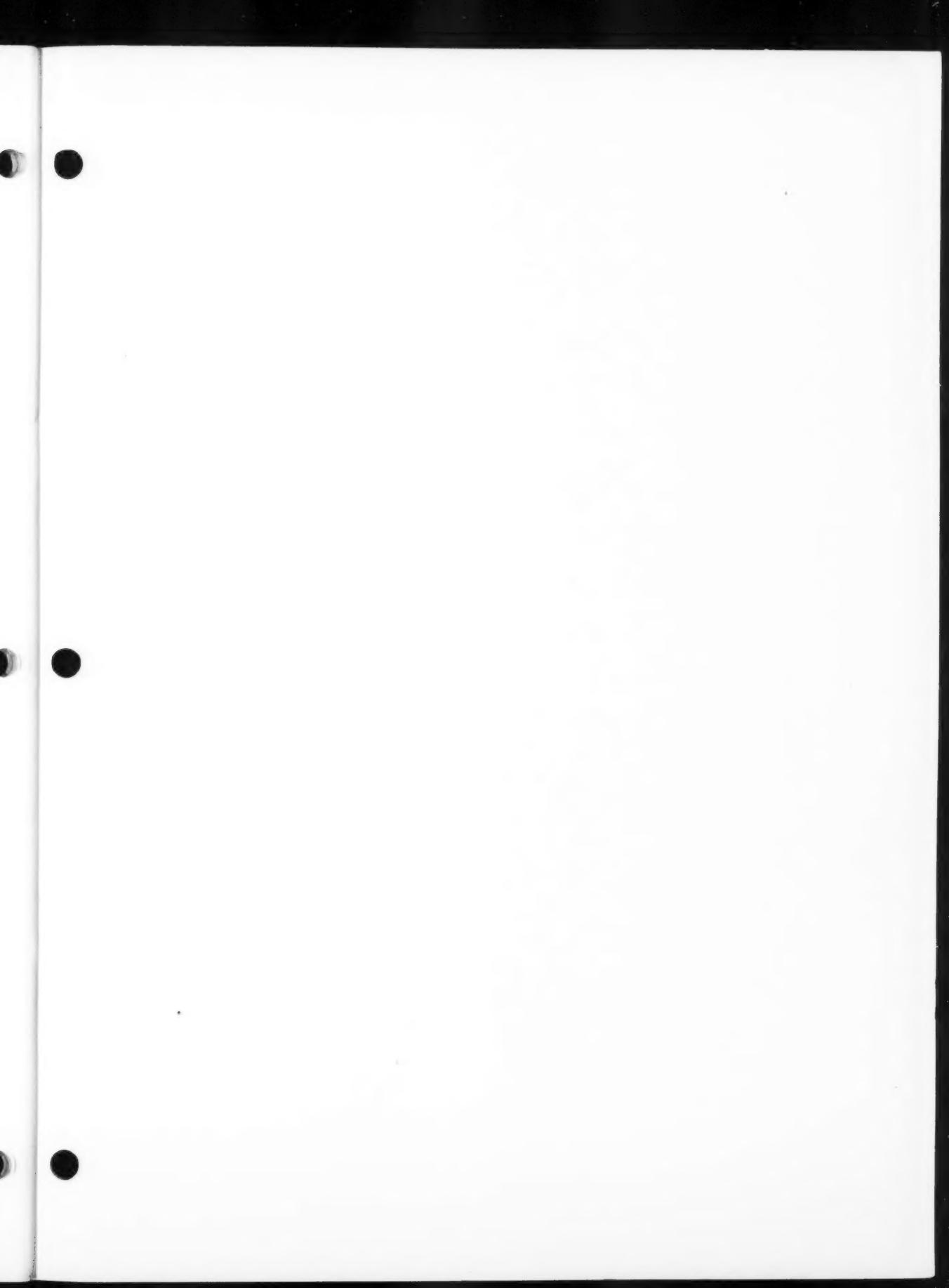
boys and girls brings security. It is the sharing with others of something that belongs to all humanity. Storytelling is as old as the human race. Of all the arts it is the simplest and the most gracious.

#### *Editor's note:*

*Miss Davis has sent this list of essential books for the storyteller:*

THE ART OF THE STORYTELLER by Marie L. Shedlock, Appleton-Century  
 THE WAY OF THE STORYTELLER by Ruth Sawyer, The Viking Press  
 TOLD AGAIN by Walter De La Mare  
     Alfred A. Knopf  
 A BAKER'S DOZEN compiled by Mary Gould Davis, Harcourt, Brace  
 ENGLISH FAIRY TALES edited by Joseph Jacobs, Putnam  
 THE LONG CHRISTMAS by Ruth Sawyer  
     The Viking Press  
 THE POT OF GOLD by Mary E. Wilkins Lothrop, Lee and Shepard  
 TALES FROM GRIMM by Wanda Gag  
     Coward-McCann  
 YANKEE DOODLE'S COUSINS by Anne Malcolson, Houghton-Mifflin  
 THE BIG TREE OF BUNLAHY by Padraic Colum, Macmillan











## IT'S NOT TOO EARLY

to start planning to attend OPPORTUNITY SCHOOL to be held on the Berea College campus from January 3 to 22, 1949.

But better still, talk to your neighbors about going to OPPORTUNITY SCHOOL and perhaps several from your community can come this year.

There are no educational requirements for enrollment. Applicants must be at least eighteen years. Above eighteen, there is no age limit.

For further information write to

Miss Helen H. Dingman  
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